

M2368
The Land
February 28, 1974

Mr. Nyland - So, the end of the month. I would have been here earlier, I think, like perhaps I think I promised but I got a little touch of the flu. And it is still a little bit lingering. So, anyhow, I'm here. I'm glad you're here. Gasoline being what it is, it is fortunate you are on a hill, at least you can get down the hill. What you do after that I don't know. Try to () gasoline as much as you can because I would like for this coming week, I'll be here for about a week. I will leave for one week, uh, Saturday, so just a little over a week I'll be here. I would like to concentrate as much as we can on Work itself and talk about method, or Work itself, why? Motivation. What is really essential for Work and an understanding? What we need still and probably we will need for a long time, is attempts to Work together. It seems to come very difficult. You make attempts, I know that. I have listened to your tapes, I've been in contact with whatever the progress was that you did, including the Tuesday lunches, discussion of your work that you will want to do over the weekend, and of course I have seen some of the results here, the () this house, the kitchen, (definitely?) into the beautiful door, through which you now enter. All of that indicates progress in a material sense. I hope you have profited by, for yourself, progress in the sense of the building of a Soul. And we will come back time and time again to that particular phrase, you might say, to build a Soul. And why should we build one? And why should we become responsible more and more in this life and how should we understand (and again ?) through crisis of energy, what is the indication for us to come back to the simplicity of

our own life and to be satisfied with a little less, but at the same time, being satisfied, the desire for wishing to grow up should be more, because on that will depend how we can stand the different influences which affect us and that it is also for that reason necessary to build a solidity within yourself, a foundation, a reality as it were which is unshakable and which has to be used for the further building of certain things with which you can, like a ship, sail into the ocean of Cosmic Consciousness. We are living in this state of trying to attain Self Consciousness. It really means a knowledge of yourself and the closer one can get to the knowledge of that self in the reality of the self itself, that is the form of life which comes into a form and life itself, more and more the emphasis on that what is the reality of life and not the reality of a form, only the temporary indication of a form in which life happens to be manifested. I will try to watch a little bit about what you have been doing. Of course I'll be down in Sebastopol, Occidental, the different places. I will talk as much as I can with different people about your aims, about the things that are in the way, about the different groups. It's not that I want to be critical, but I think it is necessary that we again make quite clear for ourselves what are really the principles of Work. You see there is so little sense in so-called "Working." Because it doesn't help you. So-called "Work" is only a little rearrangement of some thoughts and philosophy. It sometimes can be clarifying and help you in that sense; of knowing a little bit more about yourself as you are on earth, but that is not enough. The knowing has to go over into a reality and which we call an understanding. And in that way you might say a preparation for your own death. But during the time of such a preparation the motivation is dependent on an understanding of your responsibility. And I think one of the most important and most difficult aspects of Work is to see that there is a responsibility to be taken for one's life and that therefore you cannot treat life or ideas or philosophy of

Objectivity very lightly. It becomes a serious matter to which you should devote sufficient time to give it a chance to influence you and that superficiality regarding Work really has no value at all.

But at times there should be a very definite wish; first for an understanding of the bondage, but in the second place that preparation for freedom and hoping then, in the third place, that the freedom itself will be with you when you enter into new atmospheres of conditions in which life also exists but which is quite different from what we meet here on this earth. And why we go, and have to go, through this particular period of life existing the way it is now, here, and whatever influences there are, I believe will always remain a riddle. I don't think we will really know, even if we so called develop or grow up or make that what is now potential a reality for oneself. Supposing even that we reach an aim of a three body fulfillment and then perhaps in that sense becomes a harmonious man. I don't think even at such a time that the understanding will be clear about the meaning and the aim of this life on earth. I think it will only be clear when the fulfillment of the reason why three bodies have to be built up has taken place in the fusion of the three Bodies, and to reach then a unity, an entity, which is really a unity of purpose. And that at the time, or rather at the moment, when that what is us and now totally harmonious enters into another phase of life which we call Cosmic Consciousness, that at the moment we leave the realm of Self

Consciousness we will know why we have been here. We will know it because we will enter into something different from which standpoint then we can become Objective to the realm of Self Consciousness. I say these things only for perspective because your ordinary daily life is much more demanding on you than your ambition to wish to grow up and become free. I don't want to say that it is a pity but I think that it is really necessary to emphasize more and more the necessity, not only of the understanding of the bondage but the reason why the bondage should be

eliminated and that life as we live it at the present time is given as an opportunity for really seeing what ought to be done. Then perhaps this life on earth can be considered useful. When it is useful it has to answer to a certain purpose. And the accent of that purpose is, as we sometimes say, in the hereafter. But not simply because it will exist after death. I think it will only exist when we have fulfilled certain requirements which are given to us merely by the fact that we happen to be born here and that that has to lead to a further understanding of why. And when that answer is given to the why of one's existence then we will know the purpose and aim of life which is in this form associated with us. The question of -- will always remain, what are we then? And what do we really represent? And why is it that we even consider such questions? You see I won't blame you, no one can, when you have no interest in Work. You might say sometimes it's a pity. But you cannot always force yourself to want to Work. And you must understand and learn that, that when you don't there is a different kind of a requirement which means that you have to keep going that what is alive in you even if it is small and that there all the time should remain a consideration of inner life which also exists which first has to be discovered and acknowledged, and then has to be fed in order to become much more important for oneself than ordinary life in a material form is, and that the real purpose then will be an understanding of the manifestation of life in an inner life form. And when the accent is placed on that there is freedom from the outer form, what we call our outer life. And again the question comes up, why should one wish to become free? And if so, what is free? And what is really the bondage? I think we should talk about your questions. Not about the philosophy like I sometimes like to do. And I excuse it on the basis of saying it will give you perspective. Well that may be true as far as I'm concerned because talking about this and philosophizing and a little meditation and a little yielding to the

potentialities of thought which of course when they are in existence could give you more light and more reason for wishing to continue with your life, all of that may be true for me to some extent and, in talking, it may also be true for me in fulfilling an aim, but where is your aim in connection with that? And to what extent do I express also your aim, when I talk about mine? And I would almost say you have to bear with that because I cannot change myself in considerations of earnestness and seriousness about life which I experience. And to some extent I ask indulgence on your part to just to listen. Because if you do listen there may be an opportunity that certain things are touched and that is the real aim that I have. Not to communicate to you an 'a-b-c' or a clarity of the necessity of Work, or touching you simply in the fact of reminding you that you also have a life to live. All I wish is to hold up and to discuss in front of oneself a very definite ideal for a man who happens to life on earth in a variety of different conditions and which is now represented by a small group of a few people who come together to talk about it. But you see when I put it on that kind of a basis it also has to be possible that one talks, and when there is too large a group you don't talk, and therefore you would miss the quintessence of meeting, particularly a meeting like you have been holding on Thursdays. That is so-called the best kind of a meeting, the more intimate or perhaps even the most esoteric. As you know the Thursday we call it sometimes group one. And then we've called it a training group. I've watched it a little bit. We are not as yet on the right road. I think it is too big. There is no opportunity for an exchange, so I'm considering and I would like to talk about it with some of you, that perhaps the solution would be to reduce or to divide the group into two and to make a Monday group and a Thursday group, both you might say being equal, but different in the aspect of quantity. And reducing the quantity might enhance the quality when, in such smaller groups, it will be a necessity on the part

of those who attend to really talk and exchange and to come if you can regularly and to admit to yourself that the sole reason you come is to wish to have understanding of Work itself, and that at such meetings there will be that kind of seriousness, also an obligation, again I say, if you can take it, that you come regularly and that you will come bearing fruits of your Work, and that your wish should be to expose yourself to the -- to the reception of your statements by others who are equal to you with whom you get together for the sake of an exchange which should lead to clarity and that I say that these two groups are equal and only divided into two, two parts from the original, is solely to introduce that kind of an element where the responsibility for having to talk will be felt. I will try to work it out in thinking about it because we do many things like that, as you know, in Warwick. And we change over several times in order not to make what we are doing too monotonous. So that by the introduction of something that is a little different and a little new there may be an opportunity to look at things a little more in a different way and to bring forth out of a group discussion something of a third dimension as a quality, introducing almost as if one then creates within a group a volume of speech and not a horizontal exchange of ideas.

Maybe I could explain that a little bit more and I hope you don't mind it. After all this is the first meeting, it is like an introduction. You have to be reminded every once in a while that when I happen to come that we talk in a certain series of meetings, subsequent meetings one after the other, building up a very definite ideal, not only of reminding you of Work, but gradually learning to understand more and more the principles and I hope to some extent even that you can agree with it. That it will set you also into thought. That you will wish to spend time studying inner life to become more and more acquainted with that kind of reality which is the only one which has a chance for permanency and that because of that your attitude, during this little time

that I am here, I simply ask you to see if you can make the best of it. The best for your life during these few days because I won't be here that long. I will come back again. But there are always these little reminders when I happen to be here and then you do come and maybe, who knows, curiosity or something that you really wish and perhaps we can achieve it. And about that I want to talk a little bit.

What is it that we want? We are familiar with thought processes. For me they are exchanges, within the brain, of ideas which are looked at from the standpoint of the brain itself. That is the formulation of them. Placing them together. Relating them in a certain form of logical -- logical sequence. But they stay there as ideas, concepts, going into a memory of collection of facts many times. Sometimes description of experiences. Sometimes the wish to see if everything is extracted from such concepts when they are in the brain and are churning around and being used and coming to the foreground and putting back again into a background of memory. All of that we say is formulation. It is clarity. It is, they are certain concepts which are thought forms, but they are for me many times a horizontal explanation of relationships without any possibility of seeing the volume of that kind of attempt when a thought as a form should have a three dimensional quality. Now how do we make out of these formulatory functions something that can become, I say, more permanent. But also much more durable and endurable for oneself. That process we take we call pondering. The pondering is really the weighing of the value of the thought. It is like a scale. It takes place in the brain itself. It is in the back of the head. And there's especially, you might say even, equipped for that purpose of taking this particular ponderability and set it aside from the formulation which is the front of the head, and during the process of going from the front to the back, we over-bridge a difficulty of one dimension. And we take it

then out of the realm of what I now call sometimes the superficiality of the horizontal existence. And changing it over into a volume by giving it an additional dimension. What does it really mean that one ponders? It is many times as if you take the thoughts which are there and wish to create and encase into a form as if you put them outside of yourself and then you go around it and look from all angles, not just one. That you get an opinion about what is the value, that is the weighing of the thought as a force having a very definite quality, but being observed by going around and looking at it from this side and another side, from the top, from the bottom, trying to penetrate into the inner reality of the thought form and in that way becoming more and more acquainted with what is the reality of this ponder-ability of oneself when applied to the thought and making out of the thought a concrete entity which is three dimensional when you can go around it and look at it from different angles. And the result therefore of this kind of question of using one's mind in the wish to ponder about the value of a thought will give you an ability not only to understand what you have but also to see where it can be useful and how it can be applied. We make this possibility of pondering a question of meditation. That at times you actually take the time off to become acquainted with the ability of your brain to give you insight into the quality of that what is important for you and to do away with that what is less important, when on the scale it has been found to not to weigh enough to found -- to find -- to find that it is too light for further consideration. So that ultimately it is like a distillation process in which you then retain that what is of value as quality and the debris is that what is, as a value, of ordinary quantity. You see that way one makes the brain function differently. It is connected with different kinds of thought which really mean when one looks at a man, what is the process for his own development? And what takes place when he becomes interested in Work? Or at least interested

into the po-- seeing into the possibility of a development, that even if he does not attend to that, and perhaps for various reasons, is prevented from doing it, it already starts to create within himself a certain space which has to be attended to and developed but for which at a certain time as yet he does not have the proper attitude and not a wish in the form of an energy to do something. I do not know in how far you are familiar with a little picture of a man consisting of six little squares which are placed together, two on each level, forming thereby three levels, three squares representing the front of a man and the other three squares -- three squares on the same light -- right as the other -- as the first three representing the back part of a man. And that the connection is from, and this you must now visualize, from the one square when you face it, when you face a man as a symbol represented by those six squares, the one that's at the bottom on the right side is the beginning of the life of man. The second number, as number, we say man number one two and three, representing a personality, that the two in that is the second in the value of height and is represented by the little square to the front, if let's say that the front is indicated by the left side of the drawing and the back part of a man is the right side, it is the one on the left at the second story, and above that is intellect, representing man number three. You know this picture. It goes up from this one in the -- on the bottom on the right side to the front of the second -- at the second, to the third at the left side, then crossing from there to the other square at the same height we go through the process of formulation to pondering and creating an element which is different because it is based on understanding and not on knowledge, and that the (continuation ?) then for a man is from the top square on the right side going down below it to the one that is in the middle also in the back, but then proceeding to the little square in front of a man at the bottom. And so the question of his own creation from his own birth is man number one

two and three. And the potentiality which exists when he goes from the front to the back on the top level, that is from formulation to meditation and pondering is that then certain other things develop for four five and six, ending up with six as a form of creation which physically is of course this question of procreation and spiritually is the question of the utilization of energies for the development of a spiritual body. Now the picture of a man like that is not real -- not really that what it should be. Because it is a picture of a man contained within himself. And the three squares in front and the three squares in back really represent a man who is bent over, hinged at the top with the two top squares in the center like a hinge, and that the process of development for a man when he really becomes interested in the possibility of growth is gradually lifting up of the squares which are on the right, hinged together at the top and then making a turn of 180 degrees becomes placed on the top of the third square and that the three which were on the right now are at the top and represent the continuation of the growth of such a man. Then a man, you might say, is complete in having six squares but such squares have different functions and the ones which are now on the top which is the first awakening for a man when it has happened and when he is using such hinge in order to straighten himself out, is the recognition for himself that something else should take place. It does not take place in this first coming to oneself because nothing is further done than just putting him straight, but in that way he starts to realize that that what is now four five and six as squares is in a different place and man, indicated by his position when he is, as it were, hunched together and is like a question mark, is now straightening out this question mark into a line and the three squares on the top become most important. They are starting with the formulation which took place in three. Four five and six become the possessors of forms of energy, first of an intellectual understanding, square number five of an emotional

possibility as a result from feeling and number six which is on top the possibility of creation, instead of procreation. Now the development of a man starts at that point but for that he needs some kind of help which can only be started when he realizes what is taking place within himself, and in that sense he becomes different from an ordinary man who remains unconscious and is not interested in these ideas, and you might say who leaves the questions for whatever they are and never straightens up to become a man physically. That is a man who physically, standing on his feet, realizing that there is an emotional quality which could become useful to him when he gets rid of his own selfishness, and which at the top of the number six square is an indication of a possibility of making something worthwhile for himself. The form it takes then is the creation of that what could help him to continue with his life and to change the temporariness of his physical existence into a more permanency of what we call a Kesdjanian Body. So then for the three squares which are at the top there is a change over in rates of vibrations which then start to function with an aim for further development, all three having rates of vibrations which belong to the quality of that what is taking place there and so that what is first intellectual starts to function, that is this square number four, starts to function in two different ways, instigated by the pondering, going over into a finer and finer division of that what is the rate of vibration of an intellectual kind, and becoming of interest in utilization of that what is mental for a very different kind of a purpose than just wishing to think. The same takes place with what we call the 'La' which is square number five. In that there becomes -- there is coming, gradually, an equilibrium between a feeling and an emotion. Simply by the introduction of a different kind of quality which enlarges the field of operation of emotional energy. And the third one, the one on top, becomes the possibility of utilization of energies, not only for procreation but for the real building up of

that what could become a permanent Soul, or as Gurdjieff would say, the two on top will have to receive energy for the formation of higher being bodies. This becomes illustrated by the formation of something else which man in his ordinary life also has but is not always understood. That is called the 'Do - Re - Mi' of something that could become a 'Sol - La - Si' of the Kesdjanian body. And so the 'Do - Re - Mi' is now associated with the three centers on top and that serves as 'Do' for the 'Sol' because the names of the three centers, the three different cubes -- no, the squares, are 'Sol - La - Si', the correspondent forms of a higher nature of a change of rates of vibrations are called 'Do - Re - Mi' of the Kesdjan. They exist in an ordinary man. But they become now, as I say, associated with a definite-- definite aim which is different from the three cubes -- the three squares of a man. They are a formation for themselves which in it's own existence has a chance to continue to grow whereas the three squares four five and six of man cannot grow any further because the top one, six, has come to the end as a 'Si' and when it goes over to 'Do' it simply disappears, the rest of it disappears and all that remains is the end of his life. The Kesdjan becomes the most important asset of man. It forms then, I call it a scaffold for the wish of the continuation of a person who wants to build a Soul. So that then the Soul can become the continuation of his ordinary physical life and is placed then on top of a man as he develops. And so you see the three body diagram is now illustrated in the form of an up-going vertical line in which the physical body and the soul body are the continuation, you might say, of each other going up and going down and the Kesdjan Body becomes the scaffold which holds the two of them together and makes them straight. The interchange now is between the 'Sol' and the 'Do'. The 'Sol' of physical and the 'Do' of Kesdjan. Between the 'La' of Physical and the 'Re' of Kesdjan. Between the 'Si' of Physical and the 'Mi' of Kesdjan. Those rates of vibrations are

in constant activity for a man who wishes to Work. And that is what I wanted to explain to you, that something of that kind has to start to exist which is different from man number one two and three. Because he has no interest in it. But when he becomes loose, this 'Do-Re-Mi' of the Kesdjan Body becomes a gestation period for the further development of what we call an Emotional Body. And then in building the 'Sol-La-Si', Kesdjan becomes fulfilled but this 'Sol-La-Si' again has a task as Kesdjanian, as part of Kesdjanian Body, of affecting that what is necessary for the beginning of a Soul so that then the influence on that 'Sol-La-Si' is again towards man in the continuation of a Soul Body which is started on the 'Si-Do' of the Physical. [buzzer] Have I talked that long? [End of Side 1]

Side 2

Mr. Nyland - Well then I think I've probably talked enough. Of this kind of theory. We will continue some other time with that if you like. It may have given you an idea of what takes place in a man when he wishes to become interested in Work. He has to go through a period of gestation. Something has to become looser and looser in him. He has to become more flexible. He has to see that that what he is in a crystallized form of man number one two and three is not capable of anything else than just existing. And the period of gestation has to take place in a little section of him. Sometimes we call it Man Number Four. Which is flexible and has in itself life and the interest which a man then has in life is not solely for himself but the interest is in seeing himself as part of a totality. This is the first requirement of an interest in Work. The first requirement of seeing then that by means of a group something can be reached which you cannot reach by yourself. It is a main requirement of seeing that esoteric knowledge is available for a man and that a man has to go out towards that and if he doesn't it is not going to come to him.

He has to express a wish, which we say, for further development, but that wish is linked up with the possibility of a gestation process. The gestation process simply means that there is a rearranging of different molecules so that then the configuration takes on a different shape and prepares during that kind of rearrangement for the possibility of the birth of something that is the result of the gestation. This gestation is a question of contact of what a man is with that what exists in the outer world in the direction of a development of inner life. When that attraction starts to exist there is a contact between these two. And the product of that unity forms in a man the wish for a development and is exemplified in the beginning of the Kesdjanian Body as 'Do-Re-Mi' and that is what I want to say. If you don't have a wish for Work, if you have no interest in the possibility of development, if you are not willing to spend time and energy to feed the potentiality of the wish, of seeing actually if the wish could exist together with the pursuit of your aims in your ordinary life, ideas of Gurdjieff have absolutely no value and you need not pay any lip service to the ideas. Because they are not leading to a period of gestation. Gestation means when it starts to become formed, representing a form of life wishing to be expressed, and it has to be expressed for any one person in the sense of wishing to make it into something different so that then it can live in a different way and sufficiently flexible to belonging to a man but then in turn giving such a man the possibility of a change for himself so that ultimately as a result of the Kesdjanian Body activity a man will change from his physical appearance into a Soul Body, you might say of no apparent appearance in a material sense. So the question for wanting to have groups, the question of meetings, the question of having to study and giving yourself a foundation for yourself, the question of the acquisition of a solidity within, all of that is based on the necessity of an expression of yourself in the direction of your inner life. And when that doesn't exist you

must tell yourself not to have meetings. You must tell yourself that you're not sufficiently serious. That you don't want to spend the time in utilization of your flexibility. That you really get together a little bit simply (pour la forme ?) that is for the form only. And not for the content of the form. And that you don't as yet realize what is involved in your life. And that definitely you don't understand your death. I am sometimes maybe a little premature to keep on harping on that particular fact of dying. But at the same time unless there is something that really hits you, you will not do anything in your smug way. And bringing yourself together at a meeting you should come with a very definite something in you that wishes to be fed. You must come hungry and you must be honest about it. Because hunger means a preparation of some kind, wishing then to fill that what is empty. And the preparation for a meeting means that you consider your emptiness. That is what this land is for. That is why you want to come here to be reminded of that kind of a task. That is why when you talk about the activities at the Land over a Sunday or a weekend and then you get together, you get together with others in order to satisfy your hunger for your inner life, not your wish for doing a little physical work. And that is where the emphasis has to be placed and that is what you have to start to realize more and more of the purpose of getting together, for wishing to see each other, and to use each other to be reminded of a responsibility you have for yourself. Then when you shake hands and you see someone who has come also you are reminded of your aim. You should talk about that to yourself. You should poke yourself up, your inner life. You should try to feed it. You should try to give it material so that there could be a fire instead of a pilot light. So that with this as a possibility and seeing yourself and seeing what you are that then gradually you should indicate your wish to grow up by walking on air. By being enthusiastic and not heavy. By really making an attempt to show that

there is life in you which has to come out. When you are heavy you keep your life within yourself. When you are heavy you are bent over. You don't even use the little hinge. You remain a question mark. Sometimes you call it meditation or thought processes but it doesn't get you anywhere. Because it stays within and keeps on churning around in your mind. There has to be an outlet. You make that what is churning in a circle become tangential. The tangent on a circle means it goes away from the circle. It goes away from the question mark. It straightens out a problem in order to become solved. And the straightening out for a man means he follows the tangent which then, getting away from the circumference, indicates the direction he wishes to go. That is when a man stands up. When he then stretches his hand -- his hands towards the sky and heaven and says, "That's where I wish to go," with his head looking into the heavens if he can fathom that or imagine what it would be. That's all it does, not much more than that, it's just a change of posture, but that counts because then there is a chance that his heaviness can be thrown out of the window, and then I say he starts to walk on air because air is exactly what makes a formulation change into a pondering. That is the shock it receives when it reaches your forehead and then wishes to go to the back of the head in order to satisfy a desire for further growth. This is the attitude I hope you will have for this coming week. That you will have your questions ready, based on attempts, that I ask you now that you wish to Work, that I really would like you to come with that in mind and in your heart. That you really want to make something of yourself or that you wish to use an opportunity which is here now. The fact that I happen to be here is that kind of opportunity to help you to answer certain questions if I can answer them, or if I can try to set you straight, or to give to some extent an insight in what ought to be done and how you should Work, and how you should return to simplicity of application. That after all is what you

can get out of these little meetings. And then when you once can stand straight, don't go back into your heaviness. When a person wakes up in the morning, after he has had his sleep, all he has to do is to take the covers off himself and get up, but if life is so lovely in bed and the warmth is still there and the pretence that you are still a little bit too sleepy or too tired or that you are entitled to spend another five minutes, I don't like it very much. I don't think it is right when you have that kind of habit to continue with it. I think it's necessary that at times you really if possible could ask someone else to take the cover off you when you don't have the strength to do it yourself. But that you experience every once in a while that kind of attention you should pay to yourself. That you actually then see what is involved when you make up your mind. And this question of the heaviness and being asleep in bed reaches you and that you say, "I want to get up." instead of being horizontal, you also become vertical. Then you solve that problem of your physical sleep. In exactly the same way you solve that problem of your psychological sleep. When you become interested in the possibility of growth and that you wish -(coughing) - excuse me. And when you wish to send that energy for yourself, for the development of your inner spirituality in the direction of wanting to get up, that is symbolically speaking, that then you stand up for your inner life's sake. That then you start to walk instead of sitting in your chair. You become active because that is the aim then, and not just contemplation. You've done enough of that kind of thing. You have worked here every once in a while with a group. You've had thousands of opportunities. Every once in a while there is this kind of a little bit of a meeting of a little bit of saying of something that perhaps touches Work a little bit, and it's not sufficiently honest. I'm telling you because you have been in existence for several years and you have not grown sufficiently. Several years ago I told all of you here that you have to have an emotional

relationship with each other. That you should wish to work together. That you should learn how to understand each other. And I talked then, it was in Clara street, about emotions and the expression and not keeping it all to yourself. That you should wish to help people. That you should enter into their lives. That you should do away with your God-damned jealousies. That you should really see what you are. And then sacrifice such vices of self love for the sake of building, symbolically expressed by having this Land, and so called being reminded each time when you come up the difficult road and you go through the gate and you get out of your car and then you say, "Here I am. Let God tell me what I should do." That kind of openness. It's not enough. You don't have it enough. You still are little bit of units every once in a while joining together, I know that, and certain things do take place then, but there is also much too much friction. Not wishing for understanding and helping at the proper time. And still criticism that pervades many of you without any rhyme or reason because after all who is each person individually in any way better than the other? We are the same in that sense. Mechanical and stupid. And asleep. When Gurdjieff says slug he means that. I say, smug, many times. Self contained. Not wishing to get out of your shell. Not wishing to do something for someone else by a sacrifice on your part. Not giving the helping hand which is needed every once in a while. I say sometimes because of selfishness, and self-centeredness and considering yourself important and all that goes with it. We know it. We are familiar with it. Try if you can and please I ask you for your sake for this coming week to have your emotions appear and not your feelings. To have your pondering appear and not your thoughts. That something becomes flexible within you and that then perhaps you can adjust yourself to the different people you are working with to see them as an aim which you have yourself and to join hands on that basis. When you do come to this

Land for this coming week I wished you would remember that because if we can set up a sign somewhere before you get out of the car and say don't forget you're here for a very definite purpose. You have an inner life, give it food because that is why you want to come here. Why did Gurdjieff have the so called sayings of the study house, which were at the ceiling? In a very special kind of a script. So that it might be difficult for people even to understand them when they were working underneath that particular roof with movements, to be reminded that while they were busy with that, something was above them to tell them how they should be as for instance, when you do not have a critical nature you have no business being here. I think you know of some of these sayings have been published somewhere. And I try to remind you now. I come here for a definite purpose. I come here, I wouldn't say at the end of my life, I don't believe it will end yet, I'm still a little bit capable of moving around, but I spend it here. I don't spend it at firefly. I don't spend it in Warwick where there are many questions to be solved and when I leave I leave it to others with a responsibility for them to continue in the direction we have indicated and we have agreed on and that they then are responsible when I happen to be gallivanting around the world a little bit. After this I go to Santa Fe and Albuquerque, then I go back to New York, then in a couple of weeks I go to Texas. Maybe I come here also. Maybe there is something else that I ought to do in the summer like going to Holland, also a group there. Also very interesting. Also seeing how much there is now awakened as an interest in Gurdjieff. Letters we get which have to be answered. Tapes which have to be sent. Tapes they make, little bits of groups here and there. Two and three gathered together in the name of Gurdjieff and he promised I would almost say now that he would be with them if there was that kind of seriousness. And so I ask you, be serious this coming week. It's the least probably I can ask of you. We talk about

Gurdjieff. About Work on oneself. Of what is necessary for the understanding of the creation of an 'I' which can start functioning as pondering, and then becomes objective, which is essential for the possibility of a development and to make out of that kind of a possibility the probability of a wish to Work. And out of the probability make the actuality of Work itself, producing for oneself the beginnings of a Soul. That is why I come. I don't want to create an impression that you come here to have a little satisfaction of curiosity. I don't give a damn about that. I'm only interested in one thing. How can we grow? How can we understand life? How can we see the responsibility which we should take if we are interested in esoteric knowledge to become really affected and form an esoteric group? And to see what Gurdjieff has to say about it. And to be encouraged by that what has been written simply because there is with it the necessity of an application and to see when three times you have read that book, that at the end of the reading of the third time, you say, "Now what." Because it's your turn then to take ideas from that book and put them to practice. And you do that also for three times. Indicating that that what you wish to make real, first your physical body in flexibility, in the possibility of adapting it's self and behaving a little differently, you might say sometimes more efficiently, also with intelligence. But to do it in such a way that it becomes a servant to the other two which when the second round comes by that you say, "where is my emotional body?" What is needed for making that grow and becoming filled? What is needed to arrange within my emotional states a little bit of room for God to come and tell me and to remind me, what is it that is needed for me to be able to open that kind of a door? And wishing Him -- wishing Him to come to tell me and I, wishing to be in His presence, what I think I ought to be and can be. And the third time around, the change over of an intellect into an understanding. In an understanding of the value of oneself and the place one has on this earth and

in relation to the potentiality of, why not say it, of the universe? Of a wish for an understanding of infinity which is really not an aim, and a wish for a real engagement in the totality of the three omni's of place and time and of force, energy, of wishing to see what can be done for a man when actually he sets himself a task to Work on himself and not to let go until God blesses him. And so I look at perhaps what we can do a little bit and the attitude which you could have -- which we could have and a prayer I hope you will use while I happen to be here. It is just a happening. I hope it is fortunate. I hope it can be utilized, made worthwhile, so that we can have groups, real groups, talking about Work and one's life and being sincere and open and willing and maybe in time devoted and wishing to get rid of stupidity and see if ignorance can be changed into wisdom so that a man when he wishes to Work can stand up straight and starts to solve that particular problem of his heaviness by straightening up and get that problem out of the way that then he will be able to Work on himself. No one will Work when he crawls on the floor. A man who wishes to Work has an aim he is going towards. He walks with as little of his own possessions as he can afford. Just to maintain himself. But he will be spirited by that what is really necessary for himself to establish a relationship which is based on entirely different basis than what he is busy with in his daily life. And so I ask you try to make this week worthwhile. Let's help each other. And remind each other. And pray to God to help us, all of us for an understanding in that kind of humbleness, wishing to be what we can be but only be that what we are and in realizing what we are wishing to be that we could become in the utilization of the potentiality of oneself and the actualization of the deed in doing. And so you have had no chance now to ask any questions. But perhaps it is right that you understand the level of your questions. Simple and sincere. No beating around the bush. No description of nice little affairs of ordinary life. No encounter group

business. No sentimentality. No over-religiousness. Just a simple fact. I breathe. I am a man on earth. I am seeking for the wisdom which will set me free. I wish the truth. When it comes I don't want to go out of the way but I want to absorb it so that becomes part and parcel of my life and with that I will go through the desert seeking for water and for sustenance and satisfied by the fact that I'm alive. So next time when we meet, ask questions. I don't have to talk all the time.

Goodnight.

Rough draft

Transcribed : Mark Propst